

Why Learning Arabic? (Maqasid Approach in Formulating Arabic Learning Curriculum)

لماذا تتعلم اللغة العربية؟

مدخل المقاصد في صياغة منهج تعليم اللغة العربية

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DOI: <http://dx.doi.org/10.30983/huruf.v3i1.6289>

Submission: May 10, 2023

Revised: June 19, 2023

Published: June 30, 2023

Abstract

This study aims to carry out a Maqasid Approach to learning Arabic. This study uses a qualitative approach with a descriptive analysis method. Researchers use the book Al Maqasid for Beginners by Jaser 'Audah as a primary source and studies of books, articles, journals, and related scientific works as a secondary source. Researchers will discuss three main aspects of learning Arabic: daruriyyat, hajiyyat, and tahsiniyyat aspects. The results of this study: 1) In the daruriyyat aspect, the things that need to be considered are the meaning of the concepts of Al-Ilah, Ar-Rab, Ad-Din, Ar-Rasul, Al-Ibadah, and At-Taqwa, then proceed to the related understanding hadarah, thaqafah, umran, and tamaddun as part of Islamic civilization, 2) in the hajiyyat aspect, two main points need to be considered, namely the sense of the moment and social media as a weapon. These two points result from 'hajah' or the need for students as objects of education in the context of current developments, 3) the tahsiniyyat aspect of the purpose of learning Arabic can be implemented in learning Arabic in the interest of getting benefits, both material and political benefits. By exploring and interpreting these three aspects of the maqasid perspective, students can understand their purpose for studying Arabic properly.

Keywords: Learning Arabic, Maqasid Approach, Arabic Curriculum

ملخص البحث

تهدف هذه الدراسة إلى تنفيذ منهج مقاصد لتعلم اللغة العربية. تستخدم هذه الدراسة المنهج النوعي مع طريقة التحليل الوصفي. يستخدم الباحثون كتاب المقاصد للمبتدئين لجاسر عودة كمصدر أساسي ودراسات الكتب والمقالات والمجلات والأعمال العلمية ذات الصلة كمصدر ثانوي. سيناقش الباحثون ثلاثة جوانب رئيسية لتعلم اللغة العربية: جوانب الضرورية والحجيات والتحسينيات. ونتائج هذه الدراسة: (1) من ناحية السرديات، فإن الأمور التي يجب مراعاتها هي معنى مفاهيم الإله والرب والدين والرسول والعبادة والعبادة. التقوى، ثم انتقل إلى الفهم ذي الصلة الحارة، والثقافة، والعمران، والتمدن

كجزء من الحضارة الإسلامية، (2) في الجانب الحجيات ، هناك نقطتان أساسيتان يجب أخذهما في الاعتبار ، وهما الشعور باللحظة ووسائل التواصل الاجتماعي كسلاح. هاتان النقطتان ناتجتان عن "الحاجة" أو الحاجة إلى الطلاب كأدوات تعليمية في سياق التطورات الحالية، (3) يمكن تنفيذ جانب التحسينيات لغرض تعلم اللغة العربية في تعلم اللغة العربية من أجل الحصول على الفوائد ، كلاهما مادتين. والمنافع السياسية. من خلال استكشاف وتفسير هذه الجوانب الثلاثة من منظور المقاصد ، يمكن للطلاب فهم الغرض من دراسة اللغة العربية بشكل صحيح.

الكلمات المفتاحية: تعليم اللغة العربية، مدخل المقاصد، منهج تعليم اللغة العربية

A. INTRODUCTION

Language is an essential need for humans because language is a medium for conveying ideas and human thoughts in speech or writing to be understood by others. Various languages increased with time in human life; English, Chinese, Spanish, Korean, Japanese, etc. The bigger a nation, the greater the respect for its language ¹.

Arabic is one of the smith's languages which is used to communicate by people who live in Arab. Among their famous languages are Arabic, Syriac, Hebrew, Assyrian, Babylonian, and Abyssinian. Arabic is a language that has experienced many developments among these languages. Arabic comes from the Arabian peninsula, or commonly called *Arabiyyat* from Himyarite, Babylonian, Hebrew and Abyssinia which still has its own characteristics ².

Learning Arabic is very important in the context of Islamic education, because 1) the original sources of Islamic teachings, Quran and Hadith, are written in Arabic, 2) the books written by great scholars who influence the thinking of Muslims in various fields are written in Arabic, 3) the study of Islamic science will be more weighty if you take references from Arabic, 4) the current reality among Muslim scholars, especially Indonesia is getting thinner in studying Islamic science based on Arabic ³.

Arabic is the language of the Qur'an and at the same time the language of religion for all Muslims in the world. The Qur'an is read in this language and prayers are performed in this language, where these two acts of worship are not valid in translation ⁴.

Learning Arabic for a Muslim becomes an interesting discussion. This is inseparable from the primary source of Muslim teachings, namely the Al-Quran, using Arabic as a delivery language. In fact, in the Qur'an, Arabic is mentioned several times as the language chosen by Allah to convey messages to humans because of its virtues. Of course, this is material for reflection for Muslims, especially regarding the position of the Arabic language. In this context, Arabic is limited as a means of communication and a medium for conveying divine messages, religious teachings, and guidance for humanity.

¹ Hamidullah Ibdā, 'Urgensi Pemertahanan Bahasa Ibu Di Sekolah Dasar', *Shahih*, 2.2 (2017), 197.

² Jurji Zaidan, *Tarikh Adab Al-Lughah Al-Arabiyyah* (Al-Qahirah: Handawi, 2013).

³ Asna Andriani, 'Urgensi Pembelajaran Bahasa Arab Dalam Pendidikan Islam', *Ta'allum*, 03.01 (2015), 39.

⁴ Fathy Yunus, *Tasmim Manhaj Li Ta'lim Al-Lughah Al-Arabiyyah Lil Al-Ajanib* (Kairo: Dar al-Thaqafah, 1978).



Arabic is a Semitic language and is the language closest to the parent Semitic language, because Arabic has the most elements contained in Semitic languages compared to other Semitic languages⁵.

But in its development, many Muslim learners who study Arabic in schools, madrasas, or Islamic boarding schools are only limited to a science, a communication tool, or just a means to get a certain level of education. The position of Arabic is so important in various aspects, both as the language of revelation, the language of worship, and the language of international communication⁶. This needs practice attention, even though in learning caring objects are the main thing in an educational process, in addition to planning technical matters, learning objectives are a kind of vitamin or motivation to optimally carry out the educational process. Without knowing the philosophical basis of the purpose of Arabic, the process will feel empty without a direction. Especially when encountering obstacles in the form of difficulties in understanding, memorizing, or processing new information, no doubt a learner can lose motivation in learning.

Nasir and Sahrir conducted a research on perceptions related to learning Arabic in the Muslim community in Malaysia. The results showed that the majority of people recognized the importance of learning Arabic for the Muslim community, especially to understand basic reading in worship⁷. Educational goals that start from the holistic human concept are seen as more capable of building the personality of students towards the integrity of humanity⁸. The formulation of good learning objectives includes the need to pay attention to the Taxonomy of Learning Objectives including cognitive, affective, and psychomotor goals, and must also pay attention to instructional analysis or task analysis. In making lesson plans, it is important to know what skills or competencies are needed in the tasks to be taught or given⁹.

Considering the above phenomena, this study aims to: 1) explore the *daruriyyat* aspects in the Arabic language learning objectives, 2) explore the *hajiyyat* aspects in the Arabic language learning objectives, 3) explore the *tahsiniyyat* aspects in the Arabic language learning objectives.

B. RESEARCH METHODS (for research – based article only)

This study uses a qualitative approach with a descriptive analysis method. The researcher uses the book *Al Maqasid for Beginners* by Jaser 'Audah as a primary source and studies of books, articles, journals, and related scientific works as a secondary source. Researchers will discuss three main aspects of learning Arabic: *daruriyyat*, *hajiyyat*, and *tahsiniyyat* aspects.

C. FINDING AND DISCUSSION

The Meaning of Arabic Language

⁵ Ibrahim Anis, *Fi Al-Lahajat Al-Arabiyah* (Mesir: Maktabah al-Anjlu, 1965).

⁶ Azhar Arsyad, *Bahasa Arab Dan Metode Pengajarannya* (Yogyakarta: Pustaka Pelajar, 2003).

⁷ Nasir Mohd Shahrizal and Sahrir Muhammad Sabri, 'Tinjauan Persepsi Pembelajaran Bahasa Arab Untuk Tujuan Ibadah Sebagai Satu Keperluan Bagi Masyarakat Muslim Awam Di Malaysia', *The Asia Pacific Journal of Educators and Education*, 30.1 (2015), 51.

⁸ Cica R. Mustapa, 'Urgensi Tujuan Pendidikan Dalam Praktik Pembelajaran Bahasa Arab', *Tadbir, Jurnal Manajemen Pendidikan Islam*, 6.1 (2018), 69.

⁹ Mohammad Makinuddin, 'Perumusan Kompetensi Dan Tujuan Pembelajaran Bahasa Arab', *Miyah: Jurnal Studi Islam*, 11.1 (2015), 1.

The definition of Arabic can be viewed in terms of language and terms. The meaning of "Arabic" in the language is the Sahara Desert or a barren land with no water and no trees. At the same time, "language" is a communication tool used by humans to interact and relate to various motivations and needs. Arabic is the language used by a group of people who live in the land of the Sahara Desert. One of the languages that are in great demand by the Indonesian people today is Arabic¹⁰.

Arabic is a Semitic language in the Afro-Asiatic language family and is related to Hebrew and Neo Aramic languages that have been used in the Arabian Peninsula for centuries. Arabic has more speakers than any other language in the Semitic family of languages. Now, this Arabic language is widely used on this earth. More than 280 million people speak it as a first language, most of whom live in the Middle East and North Africa. Arabic is also the language of worship in Islam because it is the language used by the Qur'an.

Regarding the emergence of language for the first time in Semitic languages, language researchers have different opinions. Still, there is a theory that is most strongly believed by Arab linguists, including Abdul Wahid Wafi and Emil Badi Ya'kub; the orientalist is that Arabic is a language. Semit is the language closest to the parent Semitic language because Arabic has the most elements in Semitic languages compared to other Semitic languages (Ibrahim 1965).

Arabic Learning

Learning is an interactive process between students, educators, and the resources in a learning environment, both formal and non-formal education¹¹. This means that learning is an activity carried out by educators and students in a particular learning environment by utilizing relevant learning resources and referring to the applicable curriculum. Meanwhile, language learning is communication skills in various communication contexts. The skills developed are grasping meaning, role, interpreting, assessing, and expressing oneself through language. Arabic is very important for the majority of Indonesians who are Muslim, because in addition to the creed, prayer, prayer and other rituals, it is also the language of science and the language of international relations¹².

Whoever wants deepen his understanding of Islam from the original source, then he must master the Arabic language which is the main tool. This is a factor the driving force behind the teaching of Arabic in Muslim schools around the world¹³. It can be seen from the phenomenon of Arabic language learning that currently exists that the existing learning objectives still revolve around the ability to communicate and understand information. Learning Arabic is part of the process of self-servitude to Allah SWT. Therefore, there is a need for a philosophical deepening of language habits in interpreting the objectives of learning Arabic.

Directions and Goals of Islamic Education

¹⁰ Besse Wahida, 'Kamus Bahasa Arab Sebagai Sumber Belajar (Kajian Terhadap Penggunaan Kamus Cetak Dan Kamus Digital)', *At-Turats*, 11 (2017), 58.

¹¹ Pusat Kurikulum: Balitbang Depdiknas, *Pelaksanaan Kurikulum Berbasis Kompetensi* (Jakarta, 2002).

¹² Fakhur Rosik, 'Ta'limu Al Mufrodah Li Annaatiqin Bihgairi Al Lughoh Al 'arabiyyah, Nadhariyyan Wa Tathbiqan, Ponorogo', *Jurnal Lisanudhad*, 01.02 (2014).

¹³ Ismail Suardi Wekke, *Model Pembelajaran Bahasa Arab*, 1st edn (Yogyakarta: Deepublish, 2014).



Since the first World Conference on Muslim Education in 1977, there have been many attempts to define education in Islam. However, most of these initial efforts were conducted within a defensive attitude intending to discredit what was perceived to be an invading hegemonic Western, secular conception of education. Therefore, even the most sophisticated accounts of Islamic Education, for example, the influential approach of Al-Attas¹⁴ which has been adopted by many in the West, such as Halstead¹⁵, reflect features of a reactionary response rather than being based on critical inquiry into discerning the core meaning of education in Islam.

The purpose of Islamic education is identical to the definition of a Muslim's life. If education is seen as a process, then the process will end in achieving educational goals. A goal to be completed by education is essentially a manifestation of the ideal values formed in the desired human person. These excellent values influence and color the pattern of human life so that they are symptomatic in their outward behavior; in other words, external behavior is a mirror that projects ideal values to spur in the human soul as a product of the educational process. Islamic education also has goals that are by the philosophy and view of life outlined by the Qur'an. Ibn Khaldun said as Ramayulus said that the purpose of Islamic education has two goals. The first is the religious sense, which means doing charity for the hereafter so that he meets his Lord and has fulfilled the rights of Allah that are required of him. Second, scientific goals are mundane, namely what is expressed by modern education with the aim of benefit or preparation for life (Ramayulus 1994).

Furthermore, al-Gazali argues that the most crucial essential education is worship and taqarrub to Allah SWT from human perfection, whose goal is happiness in the world and the hereafter (Ramayulus 1994). Apart from the views put forward by al-Gazali about the goals of Islamic education. Al-Gazali formulated the general objectives of Islamic education into five main points: (1) Forming noble character. (2) Preparation for the world and the hereafter. (3) Preparation to seek sustenance and maintenance of aspects of its use. The integration between religion and science will bring humans to perfection. (4) Cultivate the scientific spirit of students and fulfill the desire to know and have the ability to study science just as a science. (5) Preparing students for a specific profession makes it easy for them to find sustenance.

Here it is clear about the importance of this educational goal, because a close relationship with various aspects of psychological and cultural education scientifically and philosophically. Therefore, religion focuses on achieving the actual truth, namely Allah SWT. In addition, religious goals also contain a broader meaning, namely a guide to the right path. Every Muslim person follows it sincerely throughout their life and humanely (Al-Jumbulati 2013).

Al-Maqasid and it's Dimensions

Maqasid are the ultimate ends of life (worldly and afterlife) from Islamic perspective¹⁶. Al-Maqasid is a branch of Islamic science that answers all difficult questions, represented by a seemingly simple word, "Why". In fact, the successive "why"

¹⁴ Muhammad Naquib Al-Attas, *Aims and Objectives of Islamic Education* (London: Hodder and Stroughton, 1979).

¹⁵ Mark Halstead, 'An Islamic Concept of Education', *Comparative Education*, 40 (2004), 517.

¹⁶ Aly Abdel Moneim, 'Towards Islamic Maqasidi Education Philosophy for Sustainable Development: Quranic Perspective With Special Attention to Indonesia', *Millah: Jurnal Studi Agama*, 17.2 (2018), 221.

questions are nothing but the questions of “what is al-Maqasid” The question of “why?” The tiered level, which is a common question for philosophers, is none other than the study of the level of al-Maqasid, which is carried out by Islamic fiqh scholars.

Here are some examples of the use of this word in Islam; 1) Why does a Muslim pray? 2) Why is zakat one of the pillars of Islam? 3) Why is fasting Ramadan one of the pillars of Islam? 4) Why does a Muslim always do *Dzikr*? 5) Why is being kind to your neighbors an obligation in Islam? 6) Why is drinking alcoholic beverages, even small ones, a big sin in Islam? 7) Why is the death penalty prescribed for people who rape or kill intentionally? ¹⁷

In this context, al-Maqasid explains the wisdom behind the rules of Islamic law. For example, one of the wisdom behind zakat is to "strengthen social structures". In this context also we can understand the command to do good with neighbors and pay respect to others by saying 'salam'. Another lesson from the Shari'a rules is to improve the quality of oneself which is termed 'taqwa'. It is in the context of this piety that we can understand the commands for prayer, fasting, and remembrance. ¹⁸

Al-Maqasid has undergone many changes in terms of classification, depending on the dimensions viewed by a fakih or scholar, such as: 1) The dimension of necessity (the basis of classical classification); 2) The legal dimension that seeks to achieve al maqasid; 3) The human group that is excluded by al-Maqasid; 4) The level of universality of al-Maqasid.

Al-Maqasid's classical classification includes 3 levels of necessity ¹⁹:

1. Al-Daruriyyat (Inevitability)
2. Al-Hajiyyat (Needs)
3. Al-Tahsiniyyat (Luxury)

Then the scholars divide the necessity into 5 ²⁰:

1. Hifz al-Din (preservation of religion)
2. Hifz al-Nafs (preservation of life)
3. Hifz al-Mal (preservation of property)
4. Hifz al-'Aql (preservation of reason)
5. Hifz al-Nasl (preservation of offspring)

In this study, researchers will focus on the classical classification of al-Maqasid, which includes aspects of *al-Daruriyyat*, *al-Hajiyyat*, and *Tahsiniyyat*, this is in accordance with the direction of Dr. Ali Abdul Mun'im, translator of the book *Al-Maqasid Untuk Pemula* ²¹, as well as an expert on al-Maqasid.

1. Aspects of *Daruriyyat* as a Learning Goal of Arabic

As a Muslim, of course we must return to the teachings and principles of the faith. Faith as the basis of life and as a basis for walking. In the concept of aqidah, the things that we need to use as the basis for developing an Arabic learning curriculum are: *Al-Ilah*, *Ar-Rab*, *Ad-Din*, *Ar-Rasul*, *Al-ibadah*, and *At-Taqwa*.

a. *Al Ilah*

¹⁷ Jaser 'Audah, *Al-Maqasid Untuk Pemula*, ed. by Mohammad Affan (Yogyakarta: SUKA Press, 2013).

¹⁸ 'Audah.

¹⁹ 'Audah.

²⁰ 'Audah.

²¹ 'Audah.



In *Munjid fii al-Lughat* it is stated that the word *ilaah* has the same root as *alaha*, *uluahatan*, *ilaahatan*, and *uluhiyyatan* meaning 'abada,' worship, namely *ilaahahu* i.e. making it God or deity; *al-ilaah* plural form of *aalihatan* means the absolute worshiped (Allah is the name for a One whose existence as a necessity) ²².

There are so many scholars who argue that the word Allah is not taken from a certain root word, but it is a name that refers to the Essence whose existence is obligatory, who controls all life and life and to Him, who controls all creatures to serve and pray. However, many scholars argue that the word Allah originally was (*ilaah*), which was affixed with the letters *alif* and *lam*, and thus Allah is a special name because it does not have a known plural form, while *ilaah* is a general name. In English, both general and specific, both are translated with God, as well as in Indonesian both can be translated with God, but the way of writing is different. General ones are written in lowercase *god* - *god*, and those with special meaning are written in uppercase ²³.

In terms of pronunciation, it looks special. When the word Allah is deleting the letters. Read the word Allah by removing the initial letter, it will read *Lillah* which means belonging to / for Allah. Then delete the initial letter of the word *Lillaah* it will read *Lahu* in the meaning for Him, then delete again the beginning of *Lahu* will be heard in the word *Huu* which means He (pointing to Allah) and if this is shortened, you can hear the voice of *Aah* who says something or at Its birth contains the meaning of complaints or groans, but in essence it is a cry for supplication to Allah. intentionally or unintentionally, like it or not. That is one proof of the nature in humans.

b. *Ar Rab*

In the *al-Munjid fii al-Lughat* dictionary, it is stated that the word *rabba* or *rabbu* was born the word *Rabbul al-amru*, which is interpreted as *ashlahahu* (fixing it). *Rabbaba al-Walad* (take care of a child) is defined by nurturing and educating him until the child knows and gets it, *Tarabbaba al-Shabiyyu* namely *Rabbahu hatta adraka* means *al-Muslihu* (repair or people who repair) ²⁴.

M. Quraish Shihab mentions when interpreting QS *al-Alaq* verse 3 that the attribute of *rabb* with *kariim* shows that *karaam* (His grace, mercy in various aspects), is associated with His *Rubuubiyyah* namely education, maintenance and improvement of His creatures, so that the gift is in the level of and the time always coincides and aims at repair and maintenance ²⁵.

Next on QS. *al-Naas*, explained that there is an impression obtained from the choice of the word *Rabb* instead of Allah, as has often been stated that *Rabb* contains the notion of ownership and maintenance as well as education that gives birth to defense, as well as an abundance of affection. If so, mentioning that word here, can give the impression about the fulfillment of this request, because what is meant is the Sustainer God ²⁶.

Ibn Kathir in his commentary commented on the word *al-Rabb* as the fully entitled owner, also means the employer, also the one who maintains and guarantees goodness

²² *Al-Munjid Fii Al-Lughat* (Beirut: Daar al-Masyriq, 1977).

²³ Sayyid Quthb, *Fi Dzilal Al-Quran* (Jakarta: Gema Insani, 2006).

²⁴ *Al-Munjid Fii Al-Lughat*.

²⁵ M Quraish Shihab, *Tafsir Al-Misbah*, IX (Jakarta: Lentera Hati, 2007).

²⁶ Husein Pinang, 'Tafsir Tematik "Al-Ilaah" Dan "Al-Rabb"', *Ibn Abbas*, 1.2 (2018), 112.

and improvement, and all creatures of the universe. QS A-Shura verses 23-24, Pharaoh said "What is Rabbul 'Alamin?" Answer Moses, God the Creator, Sustainer, Guarantor of the heavens and the earth and whatever is between them, if you want to believe and believe ²⁷.

c. *Ad-Din*

The concept of *ad-Din* according to Naquib al-Attas is built on the basic meaning of the word *dn* itself, namely, *dain* (debt), *madinah* (city), *dayyān* (ruler, judge), and *tamaddun* (civilization). The word *fund*, which comes from the word *dn*, gives rise to various uses of words such as *dain* (debt). That is a sense of indebtedness and surrender to God for human existence in this world. Furthermore, the word *fund* also gave birth to the word *Medina* (city) which is a life in a civilization, a social life regulated by law, regulation, justice, and authority. A city (*Medina*) has a ruler or judge, namely *Dayyan*.

This is closely related conceptually in other words, namely *maddana* which means to build a city or build a civilization. From the word *maddana*, the term *tamaddun* which means civilization was born. With this foundation, the concept of *dn* in al-Attas' perspective is different from the meaning of the word or concept of "religion (religion)" which has often been used, especially in the context depicted in the expression of Islam or Islamic religion. As for the thoughts of al-Attas that influenced his thinking on this *dn*, it can be said that it comes from the perspective of epistemology and metaphysics and is supported again by his stability in the problem of semantic analysis ²⁸.

d. *Ar Rasul*

At the age of 40, Muhammad was appointed and sent by Allah SAW as an Apostle. This apostolate aims to improve the morals of mankind, in accordance with the hadith of the Prophet SAW: "Indeed I was not sent except to perfect morals." Therefore, students must understand that one of the main goals in any education is to achieve moral perfection.

e. *Al Ibadah*

The concept of worship has been clearly conveyed by Allah SWT that every jinn and human was not created except to worship Allah SWT. A very clear statement to mankind, one of the main purposes in the creation and sending of human beings is to worship. Therefore, the concept of worship is one of the main issues in the educational process.

f. *At Taqwa*

After understanding the previous concepts, it is time for someone to go to a higher level, namely pious people. There are many verses in the Qur'an that explain this, namely so that all humans can become pious after carrying out an order. One of them is fasting, the worship of holding back lust is intended to lead to piety, namely a complete surrender to Allah.

Islamic Civilization Concept

There are at least four terms to refer to civilization in the Islamic intellectual tradition, namely *hadlarah*, *tsaqafah*, *'umrân*, and *tamaddun*. The root of the word

²⁷ Al-Imam Abi Al-Fidaa Ismail Ibn Katsir, *Tafsir Ibn Katsir* (Dimsyqy: Daar al-Fikr).

²⁸ Muhammad Naquib Al-Attas, *Islam: The Concept of Religion and the Foundation of Ethics and Morality* (Kuala Lumpur: Dewan Bahasa dan Pustaka Malaysia, 1992).



hadlarah is the tsulâtsi verb "hadlara" which means present and resides, the opposite of nomads (people who are always wandering) or badâwah ²⁹.

In the term *hadlarah*, there is no element of religion or belief, and therefore it can be used for non-Islamic cultural meanings. As for *tsaqâfah*, it means activities or actions related to and leading to skills. Sometimes it is associated with scientific problems, so the word *mutsaqqaf* means educated or knowledgeable.

In addition to *tsaqâfah*, there is also a term introduced by Ibn Khaldun as '*umrân*'. '*Umrân* is a group of people who work together and organize themselves in order to survive. Survival should not be interpreted as a way for someone to fulfill their basic needs, but as a desire to be able to stand alone. It is from this community cooperation that '*umrân* is created ³⁰. Like *hadlarah* and *tsaqâfah*, '*umrân* also does not require an element of religion or belief.

However, both *tsaqâfah* and '*umrân* are marked by the form and development of knowledge. Even the progress of a civilization depends on or is related to the progress and retreat of science. So the most important substance of civilization in Ibn Khaldun's theory of '*Umrân* is knowledge. However, science cannot exist without a community that is actively developing it. Therefore, a civilization or an '*umrân* must start from a "small community", and when that community grows, a large '*umrân* will be born. The community usually appears in urban areas or even forms a city.

Ibn Khaldun's theory is based on his observations of the birth of a state from a city. From the city formed a society that has various life activities from which a social system arises and finally a country is born. The examples given are the city of Medina, the city of Cordova, the city of Baghdad, the city of Samara, the city of Cairo, and others whose origin was only a community in a city and developed into a state. In addition to science, among the signs of his life an '*umrân* for Ibn Khaldun is the development of technology, (textiles, food, and boards/architecture), economic activities, the growth of medical practice, arts (calligraphy, art, literature, and so on). Of course, this development was also followed by the birth and growth of an active and creative community that produces knowledge ³¹.

In addition to the above theory, there is also a theory that emphasizes religious factors as the most important part in a civilization. This means that religion or belief is always present in the process of the birth of a civilization, but among them there are dominant and some are marginal. If it is assumed that religion, belief, and belief are ideologies which are the basis for every civilization, then this is acceptable and very reasonable, because human basic beliefs, whether they believe in God or atheist, animistic, secular, or liberal are principles of behavior in social life or actual actions or outward manifestations. On the other hand, human activities can ultimately be traced from or can be reduced to basic beliefs or views of life ³².

In line with this theory, Muhammad Abduh stated that religion or belief is the basis of all civilizations. The reason is that ancient nations such as Greece, Egypt, India, and so on, built their civilization from a religion, belief, or belief.

²⁹ E.W. Lane, *Arabic English Lexicon* (England: Cambridge, 1863).

³⁰ Ibnu Khaldun, *The Muqaddimah, An Introduction to History* (UK: Princeton University Press, 1989).

³¹ Hamid Fahmy Zarkasyi, 'Tamaddun Sebagai Konsep Peradaban Islam', *Tsaqafah*, 2.1 (2015), 1.

³² Alparslan Acikgence, 'The Framework for a History of Islamic Philosophy', *Journal of The International Institute of Islamic Thought and Civilization*, 1.1 (1996), 1.

The term tamaddun can be traced from the word *dn*. The Qur'an refers to Islam as *dn* (Surah Ali Imran [3]:19, 85) and the term is actually a seminal concept that contains the meaning of civilization. Ibn Manzur in the *Lisân al-'Arab* dictionary defines the word "*dîn*" as four. First, it means law, power, submission, regulation, and calculation. In general, *dn* can be interpreted as law, power, submission, regulation, calculation, indebtedness, submission, devotion, obedience, vengeance, calculation, and faith.

However, if the meaning of *din* is referred to various dictionaries compiled from ancient times to the present, it can be summarized into nineteen meanings, namely: (1) vengeance, (2) calculation, (3) decision, (4) obedience, (5) submission, (6) attitude of surrender (Islam), (7) humility, (8) *wara'*, (9) customs or habits, (10) circumstances, (11) behavior, (12) power, (13) coercion, (14) way or way, (15) regulations, (16) law, (17) sharia, (18) creed, and (19) religion (millah)³³.

Islam is a religion that originates from the holy book al-Qur'an and the sunnah of the Prophet SAW which later developed into a scientific tradition supported by political power. This is also proof that the journey of Islamic civilization is always based on and starts from understanding and practicing Islam as *dn*. That is, the journey of the Muslim community was driven by a view of life that developed into a scientific civilization. From the community of Friends, *Tabiin*, *Tabi' Tabiin*, and their heir clerics who are bound by the same view of life, vision, and religious mission, which are clearly derived from the concepts contained in the main sources of Islamic teachings. What Demitri Gutas stated above, that a new civilization was founded and organized according to the religion revealed to Muhammad. That is, Islamic tamaddun was established based on the *deen* which is sourced from the Qur'an and al-Sunnah³⁴.

2. Aspects of *Haajiyat* as a Learning Goal of Arabic

This goal is as stated in the goals of modern education today which are directed to useful (pragmatic) work or to prepare children for future life. This goal is reinforced by the school of pragmatism pioneered by philosophers John Dewey and William Kilpatrick. The educational philosophers of pragmatism are more directing children's education to the *amaliah* movement (skills) that are useful in education. From this expression, it can be understood that the ultimate goal of Islamic education is the perfection of the human spirit (soul) which is essentially the core of human existence in the struggle for life to seek the pleasure of Allah. Thus, it can be concluded that the purpose of Islamic education is basically to obtain the ideal goal to deliver and direct humans in an effort to strengthen and maintain the sanctity of their souls. It can also be said that the purpose of Islamic education is to form a complete Muslim person who is an ideal person according to Islamic teachings, namely, covering individual, social and intellectual aspects. All of these aspects are in accordance with his essence as a Muslim who devotes his whole life to Allah SWT according to the guidance of the Qur'an³⁵.

Sense of The Moment

In compiling a learning curriculum, special attention needs to be paid to the sense of the moment. Sense of the moment is a conception that means educating children according to their era. We can see this how Allah SWT gave a miracle to Prophet Musa AS in the form of a stick becoming a snake and splitting the ocean, because at that moment magic was rife. Then Prophet Isa was given a miracle in the form of healing the sick and

³³ Zarkasyi.

³⁴ Zarkasyi.

³⁵ (Andriani 2015)



bringing the dead back to life, because medical science was booming at that time. The prophet Muhammad SAW was given a miracle in the form of the Quran which at that time the science of linguistics was being loved by many young people at that time.

This is proof that Allah SWT teaches us that one of the important aspects in da'wah and education, is the attention to 'urf, or customs towards objects. In addition, we can also see from the process of Islamic da'wah in Indonesia. How the sunans and scholars of that time conveyed Islamic teachings in a very fluid way and adapted to the society of that era. One of them with wayang, which at that time was very loved by young people. So that da'wah in Indonesia does not need to use war and coercion as did the caliphs. This is due to several factors, one of which is the customs or nature of Indonesians which are different from Arabs in general.

In the context of Islamic education, special attention needs to be given to the sense of the moment. Currently, industry 4.0 is booming and developing, an era development that is impossible to deny. Every human being who lives today, can certainly be affected by the times, especially information technology. Therefore, in preparing the curriculum, we can no longer equate teaching methods with what previous scholars did.

There needs to be an effort to include elements of technology in Islamic education, especially learning Arabic. The students who incidentally were born after 2000, are currently drowning and busy with technological developments. Therefore, Islamic education and learning Arabic must be based on something they enjoy.

Even in the aspect of preparing Arabic learning materials, of course if the material contains conversations in the market, then it is not relevant to the sense of the moment. This is because a student who in fact lives in the territory of Indonesia, will not speak Arabic in the market. So if a student is taught Arabic in the market, of course it will be difficult to implement the material, because no one in the market speaks Arabic.

So learning Arabic needs to start from what is loved by students, which is something that cannot be separated from information technology. Therefore, a preparation of an Arabic curriculum can depart from the preparation of a dictionary related to technology. In addition, Arabic learning materials can also be optimized in the preparation of Arabic ta'aruf which can later be used by a student in conversation with friends in Arab countries through social media.

Social Media as a 'Weapon'

One implementation of the sense of the moment approach in the Arabic learning process is the use of social media in Arabic learning. Social media networks are now very loved by every student at various levels. Often social media has a negative connotation due to its use in a negative direction. In fact, there are many features on social media that can be used as a medium for learning Arabic.

One of the important factors that become the advantages of social media is the unlimited reach of places. A student can contact either orally or in writing his friends who are in other regions, or even other countries, at the same time. Therefore, this can be used by a student to make friends with friends who come from middle eastern countries, especially those who speak Arabic natively.

In the process, the Arabic language learning curriculum can be adapted to the capabilities of this social media. Learning can begin with ta'aruf in Arabic and adapted to the language on social media. Learning materials can contain vocabulary, sentences, and muhadatsah that can be used by a student to be able to talk with native speaker friends.

3. Aspects of *Tahisiniyyat* as a Learning Goal of Arabic



Today, the use of Arabic has developed into various aspects of life. Especially in the economy, in line with the growing economic power of middle eastern countries, Arabic is increasingly in demand to be studied by many people. Arabic language learners are now no longer only students who want to understand the Quran or turats books related to Islamic scholarship, but are also starting to be in demand by diplomats, business people, tour guides, to staff in various ministries, especially those related to the economy.

In this category, the purpose of learning Arabic is no longer for interests related to da'wah, but rather for economic and political interests. So in Maqasid's perspective, the tahsiniyyat aspect of the purpose of learning Arabic can be implemented in learning Arabic in the interest of getting benefits, both material and political benefits.

Each of the objectives of learning Arabic, of course, has a different learning design. For those who study Arabic for diplomatic purposes, for efficiency and effectiveness, the curriculum is designed in such a way that students are able to master diplomatic terms, as well as diplomatic sentences that can be used in various interests. Likewise with economic goals, students can focus learning materials on vocabulary or terms in terms of lobbying parties involved in economic activities.

D. CONCLUSIONS

Al-Maqasid is a branch of Islamic science that answers all difficult questions, represented by a seemingly simple word, "Why". When this question is brought closer to the purpose of learning Arabic, it is clear that there is a need to deepen the reasons for a student to learn Arabic.

There are two aspects that need to be considered, namely the *daruriyyat* aspect and the *daruriyyat* aspect. In the *daruriyyat* aspect, things that need to be considered are the meaning of the concepts of Al-Ilah, Ar-Rab, Ad-Din, Ar-Rasul, Al-Ibadah, and At-Taqwa, then proceed to understanding related to hadlrah, tsaqafah, umran, and tamaddun as part of Islamic civilization.

In the *hajjiyyat* aspect, there are two main points that need to be considered, namely the sense of the moment and social media as a weapon. These two points are the result of contemplation related to hajah or the need for students as objects of education in the context of current developments.

In the *Tahsiniyyat* aspects, the purpose of learning Arabic is no longer for interests related to da'wah, but rather for economic and political interests. So in Maqasid's perspective, the tahsiniyyat aspect of the purpose of learning Arabic can be implemented in learning Arabic in the interest of getting benefits, both material and political benefits.

By exploring and interpreting these two aspects which are part of the maqasidi perspective, students can understand very well what their goals are in learning Arabic.

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